



*In the name of Allah: the Compassionate, the Merciful*

## سورة التكوير

# AT-TAKWIR

### Name

It is derived from the word *kuwwirat* in the first verse. *Kuwwirat* is passive voice from *takvir* in the past tense, and means "that which is folded up", thereby implying that it is a Surah in which the "folding up" has been mentioned:

### Period of Revelation

The subject matter and the style clearly show that it is one of the earliest Surahs to be revealed at Makkah.

### Theme and Subject Matter

It has two themes: the Hereafter and the institution of Apostleship.

In the first six verses the first stage of the Resurrection has been mentioned when the sun will lose its light, the stars will scatter, the mountains will be uprooted and will disperse, the people will become heedless of their dearest possessions, the beasts of the jungle will be stupefied and will gather together, and the seas will boil up. Then in the next seven verses the second stage has been described when the souls will be reunited with the bodies, the records will be laid open, the people will be called to account for their crimes, the heavens will be unveiled, and Hell and Heaven will be brought into full view. After depicting the Hereafter thus, man has been left to ponder his own self and deeds, saying: "Then each man shall himself know what he has brought with him."

After this the theme of Apostleship has been taken up. In this the people of Makkah have been addressed, as if to say "Whatever Muhammad (upon whom be Allah's peace and blessings) is presenting before you, is not the bragging of a madman, nor an evil suggestion inspired by Satan, but the word of a noble, exalted and trustworthy messenger sent by God, whom Muhammad (upon

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whom be Allah's peace and blessings) has seen with his own eyes in the bright horizon of the clear sky in broad day light. Whither then are you going having turned away from this teaching?"

### ﴿1﴾ إِذَا الشَّمْسُ كُوِّرَتْ

Would be round wound	كُوِّرَتْ	The sun	الشَّمْسُ	When	إِذَا
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Translit	'Idhā Ash-Shamsu Kūwirat				
AhmedAli	جب سورج کی روشنی لپیٹی جائے				
Jalandhry	جب سورج لپیٹ لیا جائے گا				
YusufAli	When the sun (with its spacious light) is folded up;				
M.Khan	When the sun is wound round and lost its light (is lost and is overthrown).				
Pickthal	When the sun is overthrown,				
Shakir	When the sun is covered,				

### ﴿2﴾ وَإِذَا النُّجُومُ انْكَدَرَتْ

Shall fall	انْكَدَرَتْ	The stars	النُّجُومُ	And when	وَإِذَا
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Translit	Wa 'Idhā An-Nujūmu Ankadarat				
AhmedAli	اور جب ستارے گر جائیں				
Jalandhry	جب تارے بے نور ہو جائیں گے				
YusufAli	When the stars fall, losing their luster;				
M.Khan	And when the stars fall;				
Pickthal	And when the stars fall,				
Shakir	And when the stars darken,				

### ﴿3﴾ وَإِذَا الْجِبَالُ سُيِّرَتْ

Shall be moved away	سُيِّرَتْ	The mountains	الْجِبَالُ	And when	وَإِذَا
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Translit	Wa 'Idhā Al-Jibālu Suyyirat				
AhmedAli	اور جب پہاڑ چلائے جائیں				
Jalandhry	اور جب پہاڑ چلائے جائیں گے				
YusufAli	When the mountains vanish (like a mirage);				
M.Khan	And when the mountains are made to pass away;				
Pickthal	And when the hills are moved,				
Shakir	And when the mountains are made to pass away,				

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## وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿4﴾

Shall be neglected	عُطِّلَتْ	The pregnant she-camels	الْعِشَارُ	And when	وَإِذَا
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Translit	Wa 'Idhā Al-`Ishāru `Uṭṭilat				
AhmedAli	اور جب دس مہینے کی گاہن اونٹنیاں چھوڑ دی جائیں				
Jalandhry	اور جب بیانے والی اونٹنیاں بے کار ہو جائیں گی				
YusufAli	When the she-camels, ten months with young, are left untended;				
M.Khan	And when the pregnant she-camels are be neglected;				
Pickthal	And when the camels big with young are abandoned,				
Shakir	And when the camels are left untended,				

## وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿5﴾

Shall be gathered together	حُشِرَتْ	The wild beast	الْوُحُوشُ	And when	وَإِذَا
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Translit	Wa 'Idhā Al-Wuhūshu Ḥushirat				
AhmedAli	اور جب جنگلی جانور اکٹھے ہو جائیں				
Jalandhry	اور جب وحشی جانور جمع اکٹھے ہو جائیں گے				
YusufAli	When the wild beasts are herded together (in human habitations);				
M.Khan	And when the wild beasts are gathered together;				
Pickthal	And when the wild beasts are herded together,				
Shakir	And when the wild animals are made to go forth,				

## وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿6﴾

Shall be made to overflow	سُجِّرَتْ	The seas	الْبِحَارُ	And when	وَإِذَا
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Translit	Wa 'Idhā Al-Bihāru Sujjirat				
AhmedAli	اور جب سمندر بوش دیئے جائیں				
Jalandhry	اور جب دریا آگ ہو جائیں گے				
YusufAli	When the oceans boil over with a swell;				
M.Khan	And when the seas become as blazing Fire or overflow;				
Pickthal	And when the seas rise,				
Shakir	And when the seas are set on fire,				

## وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿7﴾

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Shall be joined	زُوجَتْ	The souls	النُّفُوسُ	And when	وَإِذَا
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Translit	Wa 'Idhā An-Nufūsu Zūwījat
AhmedAli	اور جب جانیں جسموں سے ملائی جائیں
Jalandhry	اور جب روہیں (بدنوں سے) ملا دی جائیں گی
YusufAli	When the souls are sorted out, (being joined, like with like);
M.Khan	And when the souls are joined with their bodies (the good with the good and bad with the bad).
Pickthal	And when souls are reunited,
Shakir	And when souls are united,

## وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ﴿٨﴾

Shall be questioned	سُئِلَتْ	The female (infant) buried alive	الْمَوْءُودَةُ	And when	وَإِذَا
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Translit	Wa 'Idhā Al-Maw'ūdatu Su'ilat
AhmedAli	اور جب زندہ درگور لڑکی سے پوچھا جائے
Jalandhry	اور جب لڑکی سے جو زندہ دفنا دی گئی ہو پوچھا جائے گا
YusufAli	When the female (infant) buried alive, is questioned—
M.Khan	And when the female (infant) buried alive (as the pagan Arabs used to do) is questioned.
Pickthal	And when the girl-child that was buried alive is asked
Shakir	And when the female infant buried alive is asked

## بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾

She was killed	قُتِلَتْ	Sin	ذَنْبٍ	For what	بِأَيِّ
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Translit	Bi'ayyi Dhanbin Qutilat
AhmedAli	کہ کس گناہ پر ماری گئی تھی
Jalandhry	کہ وہ کس گناہ پر ماری گئی
YusufAli	For what crime she was killed;
M.Khan	For what sin was she killed?
Pickthal	For what sin she was slain,
Shakir	For what sin she was killed,

## وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾

Shall be laid open	نُشِرَتْ	The written pages (of deeds)	الصُّحُفُ	And when	وَإِذَا
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Translit	<i>Wa 'Idhā Aṣ-Ṣuḥufu Nuṣḥirat</i>
AhmedAli	اور جب اعمال نامے کھل جائیں
Jalandhry	اور جب (عملوں کے) دفتر کھولے جائیں گے
YusufAli	When the Scrolls are laid open;
M.Khan	And when the (written) pages [of deeds (good and bad) of every person] are laid open;
Pickthal	And when the pages are laid open,
Shakir	And when the books are spread,

## وَإِذَا السَّمَاءُ كُشِطَتْ ﴿11﴾

Shall be stripped off	كُشِطَتْ	The heaven	السَّمَاءُ	And when	وَإِذَا
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Translit	<i>Wa 'Idhā As-Samā'u Kushīṭat</i>
AhmedAli	اور آسمان کا پوست اتار جائے
Jalandhry	اور جب آسمانوں کی کھال کھینچ لی جائے گی
YusufAli	When the World on High is unveiled:
M.Khan	And when the heaven is stripped off and taken away from its place;
Pickthal	And when the sky is torn away,
Shakir	And when the heaven has its covering removed,

## وَإِذَا الْجَحِيمُ سُعِّرَتْ ﴿12﴾

Is kindled (to fierce heat)	سُعِّرَتْ	Hell-Fire	الْجَحِيمُ	And when	وَإِذَا
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Translit	<i>Wa 'Idhā Al-Jahīmu Su`īrat</i>
AhmedAli	اور جب دوزخ دھکائی جائے
Jalandhry	اور جب دوزخ (کی آگ) بھڑکائی جائے گی
YusufAli	When the Blazing Fire is kindled to fierce heat;
M.Khan	And when Hell-fire is set ablaze.
Pickthal	And when Hell is lighted,
Shakir	And when the hell is kindled up,

## وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿13﴾

Shall be brought near	أُزْلِفَتْ	Paradise	الْجَنَّةُ	And when	وَإِذَا
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Translit	<i>Wa 'Idhā Al-Jannatu 'Uzlifat</i>
AhmedAli	اور جب جنت قریب لائی جائے

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Jalandhry	اور بہشت جب قریب لائی جائے گی
YusufAli	And when the Garden is brought near—
M.Khan	And when Paradise is brought near,
Pickthal	And when the garden is brought nigh,
Shakir	And when the garden is brought nigh,

## عَلِمَتْ نَفْسٌ مَا أَحْضَرَتْ ﴿14﴾

What	مَا	Every person	نَفْسٌ	Will know	عَلِمَتْ
				He has brought (of good and evil)	أَحْضَرَتْ

Translit	`Alimat Nafsun Mā 'Aḥḍarat
AhmedAli	تو ہر شخص جان لے گا کہ وہ کیا لے کر آیا ہے
Jalandhry	تب ہر شخص معلوم کر لے گا کہ وہ کیا لے کر آیا ہے
YusufAli	(Then) shall each soul know what it has put forward.
M.Khan	(Then) every person will know what he has brought (of good and evil).
Pickthal	(Then) every soul will know what it hath made ready.
Shakir	Every soul shall (then) know what it has prepared.

## فَلَا أُقْسِمُ بِالْخُنَّسِ ﴿15﴾

By the planets that recede	بِالْخُنَّسِ	I swear	أُقْسِمُ	So verily	فَلَا
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Translit	Falā 'Uqsimu Bil-Khunnasi
AhmedAli	پس میں قسم کھاتا ہوں پیچھے ہٹنے والے
Jalandhry	ہم کو ان ستاروں کی قسم جو پیچھے ہٹ جاتے ہیں
YusufAli	So verily I call to witness the planets that recede
M.Khan	So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night).
Pickthal	Oh, but I call to witness the planets,
Shakir	But nay! I swear by the stars,

## الْجَوَارِ الْكُنَّسِ ﴿16﴾

		That move swiftly and hide themselves	الْكُنَّسِ	And by the planets	الْجَوَارِ
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Translit	Al-Jawāri Al-Kunnasi
AhmedAli	سیدھے چلنے والے غیب ہو جانے والے ستاروں کی

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Jalandhry	(اور) جو سیر کرتے اور غائب ہو جاتے ہیں
YusufAli	Go straight, or hide;
M.Khan	And by the planets that move swiftly and hide themselves,
Pickthal	The stars which rise and set,
Shakir	That run their course (and) hide themselves,

## وَاللَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾

It departs	عَسْعَسَ	As	إِذَا	And by the night	وَاللَّيْلِ
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Translit	Wa Al-Layli 'Idhā `As`asa
AhmedAli	اور قسم ہے رات کی جب وہ جانے لگے
Jalandhry	اور رات کی قسم جب ختم ہونے لگتی ہے
YusufAli	And the Night as it dissipates
M.Khan	And by the night as it departs;
Pickthal	And the close of night,
Shakir	And the night when it departs,

## وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾

It brightens	تَنَفَّسَ	(when) as	إِذَا	And by the dawn	وَالصُّبْحِ
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Translit	Wa Aş-Şubhi 'Idhā Tanaffasa
AhmedAli	اور قسم ہے صبح کی جب وہ آنے لگے
Jalandhry	اور صبح کی قسم جب نمودار ہوتی ہے
YusufAli	And the Dawn as it breathes away the darkness—
M.Khan	And by the dawn as it brightens;
Pickthal	And the breath of morning
Shakir	And the morning when it brightens,

## إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾

(of) a messenger	رَسُولٍ	(is) the Word	لَقَوْلُ	Verily this	إِنَّهُ
				Most honourable	كَرِيمٍ

Translit	'Innahu Laqawlu Rasūlin Karīmīn
AhmedAli	بے شک یہ قرآن ایک معزز رسول کا لایا ہوا ہے

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Jalandhry	کہ بے شک یہ (قرآن) فرشتہ عالی مقام کی زبان کا پیغام ہے
YusufAli	Verily this is the word of a most honourable Messenger,
M.Khan	Verily, this is the Word (this Qur'ân brought by) a most honourable messenger [Jibrail (Gabriel), from Allâh to the Prophet Muhammad (SAW)]
Pickthal	That this is in truth the word of an honoured messenger,
Shakir	Most surely it is the Word of an honored messenger,

## ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿20﴾

The Lord of the Throne	ذِي الْعَرْشِ	With	عِنْدَ	Mighty	ذِي قُوَّةٍ
				Established	مَكِينٍ

Translit	<i>Dhī Qūwatin `Inda Dhī Al-`Arshī Makīnin</i>
AhmedAli	جو بڑا طاقتور ہے عرش کے مالک کے نزدیک بڑے رتبہ والا ہے
Jalandhry	جو صاحب قوت مالک عرش کے ہاں اونچے درجے والا ہے
YusufAli	Endued with Power, with rank before the Lord of the Throne,
M.Khan	Owner of power, (and high rank) with (Allâh) the Lord of the Throne,
Pickthal	Mighty, established in the presence of the Lord of the Throne,
Shakir	The processor of strength, having an honorable place with the Lord of the Dominion,

## مُطَاعٍ ثَمَّ أَمِينٍ ﴿21﴾

trustworthy	أَمِينٍ	Then/and	ثَمَّ	Obeded	مُطَاعٍ
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Translit	<i>Muṭā`in Ṭamma `Amīnin</i>
AhmedAli	وہاں کا سردار امانت دار ہے
Jalandhry	سردار (اور) امانت دار ہے
YusufAli	With authority there, (and) faithful of his trust.
M.Khan	Obeded (by the angels in the heavens) and trustworthy.
Pickthal	(One) to be obeyed, and trustworthy;
Shakir	One (to be) obeyed, and faithful in trust.

## وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿22﴾

(is) a mad man	بِمَجْنُونٍ	Your companion	صَاحِبُكُمْ	And not	وَمَا
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Translit	<i>Wa Mā Ṣāḥibukum Bimajnūnin</i>
AhmedAli	اور تمہارا رفیق کوئی دیوانہ نہیں ہے



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Jalandhry	اور (مکے والو) تمہارے رفیق (یعنی محمد ﷺ) دیوانے نہیں ہیں
YusufAli	And (O people!) your companion is not one possessed;
M.Khan	And (O people) your companion (Muhammad (SAW)) is not a madman;
Pickthal	And your comrade is not mad.
Shakir	And your companion is not gone mad.

## وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ﴿23﴾

In the horizon	بِالْأُفُقِ	He saw him	رَأَاهُ	And indeed	وَلَقَدْ
				clear	الْمُبِينِ

Translit	<i>Wa Laqad Ra'āhu Bil-'Ufuqi Al-Mubīni</i>
AhmedAli	اور اس نے اس کو کھلے کنارے پر دیکھا بھی ہے
Jalandhry	بے شک انہوں نے اس (فرشتے) کو (آسمان کے کھلے یعنی) مشرقی کنارے پر دیکھا ہے
YusufAli	And without doubt he saw him in the clear horizon.
M.Khan	And indeed he (Muhammad (SAW)) saw him [Jibril (Gabriel)] in the clear horizon (towards the east)
Pickthal	Surely he beheld Him on the clear horizon.
Shakir	And of a truth he saw himself on the clear horizon.

## وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿24﴾

(on)	عَلَى	He	هُوَ	And not	وَمَا
		Withholds	بِضَنِينٍ	The Unseen	الْغَيْبِ

Translit	<i>Wa Mā Huwa `Alā Al-Ghaybi Biḍanīnin</i>
AhmedAli	اور وہ غیب کی باتوں پر بخیل نہیں ہے
Jalandhry	اور وہ پوشیدہ باتوں (کے ظاہر کرنے) میں بخیل نہیں
YusufAli	Neither doth he withhold grudgingly a knowledge of the Unseen.
M.Khan	And he (Muhammad (SAW)) withholds not a knowledge of the unseen.
Pickthal	And he is not avid of the Unseen.
Shakir	Nor of the unseen is he a tenacious concealer.

## وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿25﴾

The word	بِقَوْلِ	It (is)	هُوَ	And not	وَمَا
		outcast	رَجِيمٍ	(of) Satan	الشَّيْطَانِ

Translit	<i>Wa Mā Huwa Biqawli Shayṭānin Rajīmīn</i>
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AhmedAli	اور وہ کسی شیطان مردود کا قول نہیں ہے
Jalandhry	اور یہ شیطان مردود کا کلام نہیں
YusufAli	Nor is it the word of an evil spirit accursed.
M.Khan	And it (the Qur'ân) is not the word of the outcast Shaitân (Satan).
Pickthal	Nor is this the utterance of a devil worthy to be stoned.
Shakir	Nor is it the word of the cursed Shaitan,

## ﴿26﴾ فَأَيْنَ تَذْهَبُونَ

	You are going	تَذْهَبُونَ	Then where	فَأَيْنَ
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Translit	<i>Fa'ayna Tadh/habūna</i>
AhmedAli	پس تم کہاں چلے جا رہے ہو
Jalandhry	پھر تم کدھر جا رہے ہو
YusufAli	Then whither go ye?
M.Khan	Then where are you going?
Pickthal	Whither then go ye?
Shakir	Whither then will you go?

## ﴿27﴾ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

But	إِلَّا	This (is)	هُوَ	Not	إِنَّ
		To the worlds	لِلْعَالَمِينَ	A Reminder	ذِكْرٌ

Translit	<i>'In Huwa 'Illā Dhikrun Lil'ālamīna</i>
AhmedAli	یہ تو ہمان بھر کے لیے نصیحت ہی نصیحت ہے
Jalandhry	یہ تو ہمان کے لوگوں کے لیے نصیحت ہے
YusufAli	Verily this is no less than a Message to (all) the Worlds:
M.Khan	Verily, this (the Qur'ân) is no less than a Reminder to (all) the 'Alamîn (mankind and jinn).
Pickthal	This is naught else than a reminder unto creation,
Shakir	It is naught but a reminder for the nations,

## ﴿28﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ

Among you	مِنْكُمْ	Who wills	شَاءَ	To whomsoever	لِمَنْ
		Walk straight	يَسْتَقِيمَ	To	أَنْ

Translit	<i>Liman Shā'a Minkum 'An Yastaqīma</i>
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# The Holy Quran

The Overthrowing

Sura # 81 – 29 Verses - Makkah

سورة التكویر

AhmedAli	اس کے لیے جو تم میں سے سیدھا چلنا چاہے
Jalandhry	(یعنی) اس کے لیے جو تم میں سے سیدھی پال چلنا چاہے
YusufAli	(With profit) to whoever among you wills to go straight.
M.Khan	To whomsoever among you who wills to walk straight,
Pickthal	Unto whomsoever of you willeth to walk straight.
Shakir	For him among you who pleases to go straight.

## وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

Unless	إِلَّا	You can will	تَشَاءُونَ	And not	وَمَا
Allah	اللَّهُ	Wills	يَشَاءَ	That	أَنْ
		(of) the worlds	الْعَالَمِينَ	The Lord	رَبُّ

Translit	<i>Wa Mā Tashā'ūna 'Illā 'An Yashā'a Allāhu Rabbu Al-`Ālamīna</i>
AhmedAli	اور تم تو جب ہی چاہو گے کہ جب اللہ چاہے گا تو تمام جہان کا رب ہے
Jalandhry	اور تم کچھ بھی نہیں چاہ سکتے مگر وہی جو خدا نے رب العالمین چاہے
YusufAli	But ye shall not will except as Allah wills the Cherisher of the Worlds.
M.Khan	And you cannot will, unless (it be) that Allāh wills, the Lord of the 'Ālamīn (mankind, jinn and all that exists).
Pickthal	And ye will not, unless (it be) that Allah willeth, the Lord of Creation.
Shakir	And you do not please except that Allah please, the Lord of the worlds.